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No. 49.

THE CASES



OF James Haviland.

Of the Isle of Purbeck, in the County of Dorset, presented to the view of every Impartial Reader;

But more particularly to the Inhabitants of the Isle and County aforesaid.

GEORGE KING, Rector of Langton-Matavers; and James Parkins, Rector of Corf-Castle in the Isle and County aforesaid, who call themselves Ministers of the Peaceable Gospel of Jesus Christ; have contrary to the terms of that Gospel, and contrary to the Practice of all the Apostolick Ministers recorded in the New-Testament, proceeded against the said James Haviland, for the Claims which they severally had upon him for Tythes.

That their Practice is contrary to the terms of the Gospel, will best appear by setting down the Terms of it as they are recorded by the Evangelist, *Luk. 2. 14. Glory to God in the Highest, and on Earth Peace, Good-Will to Men.* These two Rectors pretend to be Ministers of this Gospel, and do yet compel Maintenance, and from such who Contentiously refuse to pay them, they have in a cruel manner endeavoured their Ruin, as in the present Instance of James Haviland, whose Household-Goods, Linnen and Wearing Apparel they have seized to many times the value of the Tythe which they demanded; yet not content with that; they did seize and carry away two Bibles, which tho' they call it the Only Rule of Faith and Manners, they did deprive the Man of that, and expose the Rule it self to be Sold to Feed their Bellies.

But this their Doings as they are not agreeable to the Nature of the Gospel, so neither are they agreeable to the Practice of the Apostles and Primitive Christians, who did Preach Freely the Gospel of Jesus Christ, according to our Saviour's command to his Disciples, *Matth. 10. 8. Freely ye have received, freely give.* And the Apostle testified he did keep himself from being burdensome, by Labour, working with his Hands, *2 Cor. 11. 9. 1 Cor. 4. 12.* Tho' its not to be expected that these Rectors will be inclin'd to follow the Apostles Example, because they cannot in truth say they became Ministers in the same manner which he did, when he says, *I was made a Minister according to the Gift of the Grace of God, given unto me by the effectual working of his Power, Ephes. 3. 7.* Tho' after this manner it is that the Ministers of Christ now do, and ever did receive their Ministry.

Surely it behoveth the People to consider how disagreeable these two Rectors are in their Ministry and Practice to the true Ministers of Christ, who never did as these do, Violently take away the Goods of those they do not Preach to. In this their Practice they are condemned even by Austin the Monk, and those that came with him, according to the Testimony of Bede, the Church Historian, who saith, lib. 1. cap. 25. *At ubi sibi datam, &c.* "They entred, where Mansions were given them, and began to imitate the Apostolick Life of the Primitive Church, in continual Prayers, Watchings, and Fastings, Preaching the Word of Life to whom they could, rejecting, as Strangers, the things of this World, receiving from THOSE whom they taught, those things ONLY which were Necessary to sustain them; and in all things lived according to the Doctrine they taught, ready to Suffer, or also to Dye, in testimony to the Truth which they Preached.

This was about the Year 600, and tho' there were many great Corruptions entred the Church at that time, yet in this particular of the Maintenance of Ministers, she was so happy as Bede says, as to imitate the Apostolick Life of the Primitive Church.

It is not to be doubted, but that the Primitive Christians in the Apostolick Times, did, when there was occasion, very willingly administer to the necessity of the Ministry: And it cannot fail that any Man who is called to be a Minister of Jesus Christ, as Paul was, but those to whom he preacheth, will chearfully supply his Wants. But not to urge this single Instance only from Bede, it may be shewn they were so far from making any pay to their Priests who did not hear them, that they would not receive Alms from any who were not in their Communion: The Instance is this, there was a Synod celebrated in Ireland about the Years 450, or 456, by Patritius, Iffervin, Auxilius, and others, among the Canons of which Synod, as given by Henry Spellman, the 12. & 13. are,

12. *Quicumque Christianus excommunicatus fuerit nec ejus elemosyna recipiatur.*

13. *Eleemosynam a Gentibus offerendam in Ecclesiam recipi non licet.*

Spellman. Concilia, &c. Orbis Britannici Tom. primus. p. 52.

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But since there is at this Day such very great alteration, That These Rectors who pretend to be *Christ's* Ministers, do like those the Prophet mentions, *Micah 3. 5. He that putteth not into their Mouths, they even prepare War against him.*

They might yet; one would have thought, contained themselves within some Bounds of Modesty: For if their design had only and singly been to have gotten from *James Haziland*, what was their pretended due for Preaching, the Parliament hath made provision, that it may be very speedily, and with much less charge obtain'd. But throwing aside all Modesty, and common Humanity, these Rectors have neglected that way of procedure, that they might of set purpose and design, ruin the Man and his Family; of which intent they have given full proof, as may be seen by the under-written Inventory of Goods which they seized, carried away, and sold, amounting by estimation to 50 l. Which is a Sum many-fold the value of the Tythe demanded.

James Haziland of *Corf-Castle*, in the Isle of *Purbeck*, and County of *Dorset*, was prosecuted upon the Statute of Treble Damages, by *George King*, Rector of the Parish of *Langton-Matravers*; and also by *James Parkins*, Rector of *Corf-Castle* aforesaid, in a Suit of Tythes, and the Jury finding for each of them to the value of Forty Shillings, for which Judgment and Execution is awarded each of them Seventeen Pounds. And on the third, fourth and fifth Days of the second Month, 1700. *Walter Frampton*, *John Riges*, *Gervis Cross*, and Priest *Parkins's* Servant *Lawrence Simonds*, took and carried away from him the said *James Haziland*, the particular Goods following, by estimation amounting to the value aforesaid.

First, TWO BIBLES.	One Pondering-Tub.
Twenty one Yards and half of Blue Linnen, or Dowles.	Five Deal-Boards.
Thirteen Yards of Broad Dowles.	One pair of Tongs, and one Fire-pan.
Thirty One Yards of Narrow Dowles.	Four Beer-Vessels.
Two Feather-Beds.	One Steel-Quern, or Hand-Mill, for to grind Mault.
Four Feather-Bolsters, one Flock Bolster, and one Dust-Bolster.	Two Winnowing-Sheets.
Four Feather-Pillows.	Four Sacks, and two Two-Bushel Bags.
Two Ruggs.	Three Pecks and half of Wheat.
Six Sheets.	One Peck and half of Beans.
Nine Bed-Blankets.	Four Sives to winnow Corn withal.
Three Bed-Coverlets.	Two Rush-bottom Chairs.
Three Canvas Bolster-Clothes.	One Ax.
Two Table-Cloths.	Thirteen pound of Bacon.
Two great or top Coats; and two House body Coats; four pair of Breeches.	One Cupboard.
One Brass Warming-pan.	One Coffin.
Two Pewter Platters.	One Pillion, and one Pannel, with Foot-stool and Girts.
One pair of Boots.	One Brewing-Fat, or Vate.
Two great Brass Kettles, and one small Brass Kettle.	One new Strap-Rope.
One Bell-Mettle Pot.	One Box.
One Brass Pot.	One great new Oak Press or Wardrobe to lay and hang Cloaths in.
One great new Towel.	One standing Bedstead with the Cord and Mat.
One great new Trendle.	One Half-head Bedstead, with the Cord and Mat.
Two new Half-Hogheads.	About Four Load of Cleft Wood, and other great Wood.
Eight Joint-Stools.	One Pocket-Knife which cost 2 s. 6 d.
Six Leather-Chairs.	One Pocket-Handkerchief; and one Holland Cap that was in some or one of the Pockets of the Clothes.
One large Table-Board with its Frame.	
One Oak Table-Board of eight Foot long without a Frame: One other long Table-Board with its Frame: And one Round Table-Board with its Frame.	

L O N D O N,

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